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in our hearts, or, at least, it is supposed to, and love knows no law. It is generous and it abounds in material evidences of its concern.

At least we should consider the proportion enjoined in the law the most moderate requisition of the church. As much as love is above law so far our offerings should be above those under the law. This is a truism which does not need amplification. We take pleasure in noting that the public conscience shows more life and energy than any previous age witnessed. The associations for benevolent and religious effort are more abundant in patronage and achievement than ever before. More Bibles are distributed and more missionaries are supported and more charitable institutions are endowed than this world has ever heretofore enjoyed. But much remains undone, not because means and opportunities are not afforded, but because believers are indifferent. Their conscience needs quickening. When they comprehend that God will chastise them for misappropriating the goods committed to their care just as certain as a bank would punish an unfaithful cashier, then they will disburse the Lord's goods as one who wanted the divine approval at the last day.

Pastors, teachers, editors, christian parents, all have a grave duty to perform in arousing the people from the long sleep of indifference, and training the coming generation in Gospel methods of giving to the Lord. When that glad day dawns theaters will close for want of patrons, and fashion bazaars will be conducted in accordance with the suggestions of common sense, and with the principles of the Divine-human partnership; banqueting and revelry will give place to associated effort for elevating the down trodden and helping the wayward and forsaken, and peace and plenty will bring joy to the homes of the starving millions now deprived of the commonest necessities of life. As the church does her duty more and more on these and kindred lines, the halcyon days of millennial rest will dawn and shine with a splendor unknown in this poor world since the sun of the sad day of the "fall" set in blood and tears.

May our Lord abundantly shed this spirit in our hearts till they beat in response to His, and may our minds be fashioned like unto His, and may we have the grace of perfect consecration to the cause we profess to love, and may a mighty tidal wave baptize us anew unto the great work of conquering this world for Christ.

OUR TRIP TO CALIFORNIA AND EDITORIAL MISCELLANY.

No. VI.

Los Angeles is a very beautiful city of about 70,000 people. There are many very interesting things about the place. To properly describe all that we saw, even in the few days that we were there, would require more than all the space at our disposal for a month. There are a great many believers in miraculous healing in this city. They insist that it is not "miraculous" but divine. We did not learn why they make such a distinction—we only know that they do.

A very remarkable case of healing was reported in the "Temple" meeting by Mrs. Ada Watson, July 17th, and published in the Los Angeles Times on the 17th. Brother Royer's family were present and heard the Divinely healed woman make her statement, and seemed anxious that we should read the account published in the daily. Knowing of so much fraud being practiced upon credulous people, I had hardly enough interest in the subject to read the article. But to be courteous to my hostess who was very kind to me, I read it. Still my heart was dull. Although a marvelous cure was published, I thought, "It is easy for reporters to lie." But before dismissing the subject from my mind I concluded that I would call on the lady who claimed the cure, expecting however, that I would find some erratic, half-crazed specimen of womankind. Mine hostess and Sister Burbank agreed to accompany me. Although they had no personal acquaintance with the object of our search they knew something of her locality.

THE CURED WOMAN'S HOME

was a modest little cottage very plainly furnished, situated in the extreme limits of the city. When we arrived at the house I rapped. A lady of about 200 pounds weight opened the door and invited us in. I asked if she was Mrs. Walton, and being answered in the affirmative, introduced myself and the sisters who had accompanied me, and stated the object of my visit (as I was the one of the company that was skeptical).

I must say that if I am any judge of human nature I was in the presence of a woman of good common sense, and this opinion was abundantly confirmed by the interview which followed. She

stated that she had been raised in the Episcopalian faith and was a nominal christian; that her relatives had cheated her out of a large estate, and that although she had forgiven them she did not "forget" them. She had the misfortune several years ago to have her right leg broken in two places. About the time the fracture was healed, in another accident, she had it broken again. Then followed years of indescribable distress and pain. The toes of the foot of the broken limb turned under as far as the muscles would permit them, and lumps grew on the muscles on the top of her foot. At the fracture just above the ankle there was a crease large enough to bury a half inch rope. The foot was insensible to touch, and cold as a corpse. In addition to this a large tumor formed in her side.

She had employed the best medical skill in Los Angeles, but all without relief. A council of physicians decided that there was no hope for her except in amputation; but her physical condition was such that it would be too hazardous to undertake that until she could be built up. This, then is what she tried for weeks to do.

In the mean time she read her Bible some, chiefly Psalms, Proverbs, Acts and James, those passages which speak of God healing diseases. Her attention to the subject of Divine healing was first arrested by the reading of the 103d Psalm, "Bless the Lord O my soul, and forget not all his benefits; who forgiveth all thine iniquities,

WHO HEALETH ALL THY DISEASES.

First her curiosity was aroused to see that the Bible taught anything on the question. Later the thought came to her that if she was ever healed it would be by Divine power.

As yet she was not fully resigned to God's will. She forgave but did not forget. Then she dreamed one night that she saw her mother, who had been dead for many years. Her mother spoke to her and said "Daughter, you must forgive to be forgiven, and repent or be lost." Pondering over these strange words she realized that indeed she had never forgiven—to forgive and "not forget" is no forgiveness at all, and that she must indeed repent or be lost. True repentance she believes requires a complete surrender of ourselves to God's will.

For twenty eight months, lacking a few days this lady had not left her bed except when she had fully resigned herself to God, saying that if it be His will for her to live and suffer she wanted to do it.

On Tuesday night, July 11th, she had the most dreadful suffering of all her life. It seemed to her as if all the forces of the evil one were let loose upon her to make a final test of her faith. Her attendants—husband, nurse and guest—all expressed a fear that insanity or death was near at hand. But it was something far different. The supreme moment of her life had come. Next week we will tell you more about it. It may seem as incredible to you as the report did to us.

(To be continued.)

DISTINCTIVE FEATURES.

BY S. H. BASHOR.

The Brethren church maintains, that Christ came into the world to create, through his life and teaching, a distinct race of men. That the example he gave, the teaching he left and the instruments of worship he suggested, are all essential to the full production of the distinctive type of life he represented. The church is of value only in ratio with the abundance of Christ-like men it produces. If its average membership, taken from the ranks of sin, are, through its teaching and instruments, developed into the Christ-type, about the divine character of its origin and genealogy there can be no possible question. If it produces Christ-men it is Christ-sanctioned and Christ-sent. The spirit that creates a Christ-man, the doctrine and service that brings human life out of sinful conditions and develops daily conduct that resembles the primitive model needs no further argument for its reasonable existence than the developed fruitage of its labors. A church whose membership carry into daily practice the principles of uprightness and brotherhood, taught in the New Testament; who are known from others by absolute integrity and purity of dealing and conduct, has solved the problem of time.

Believing in all this, the Brethren church holds to the application of primitive doctrine and service in evangelical and regenerative labor. It strives to present to the world the whole code of ethics, doctrine, and instruments suggested through the teaching and example of Jesus of Nazareth; and through its membership, as living examples in all the ramifications of business, moral, social, and spiritual life, the strongest possible plea for its existence and necessity. Whatever its

membership are, therefore, in the striking elements of the Christ life they are by virtue of the Christ power and Christ spirit in its teachings and doctrine to give. Men may differ about everything else in Christian communities but they cannot differ about the divine character and utility of that which produces great hearted, broad souled, spotless Christ like men. Our mission is to educate men in the school of Christ, to help them, to inspire them, broaden them until they are like Him. To do this we have accepted His teachings as of practical application in all time, from baptism to feet washing, from faith to justification, from penitence to full obediences we have found the fullest realization of all the Gospel promises. We ask not to be judged, justified or condemned on the basis of our profession, or the arguments strengthening the claims of our ceremonial code, but on the Christ type of practical life manifest among us. If you, reader, desire perfect knowledge of the value of the doctrines we practice, in their application to soul conditions, and their inspiration and helpfulness in the effort to grow life-ward and God-ward, test them by practical application. We know what experience teaches. We do not doubt where we have tested by practice. "Phillip saith to Nathaniel, come and see."

Waterloo, Iowa.

Brother Hildebrand received three more sisters into the church at Hudson last Sunday by baptism.

Brother George Seward, of Edgewood, Iowa, came down here last Saturday to attend Brother Bashor's revival meetings at Enon.

Sister Bashor returned last week from an extended visit to the World's Fair. Her mother took care of S. H. and Wilma during Sister B's absence.

Our Hoosier friends as well as those in Illiokota should take notice of what Brother McFaden says about churches that are too poor to attend to their business.

If you have any friends, or know of any persons whom you think would like to read the EVANGELIST, please send us their names. We have an arrangement by which we can send the paper on trial one month free to them.

Orange Park, California, now has a postoffice. Its name is Rosena. All persons desiring to write to Brother H. R. Holsinger should address him there. Sister E. Showalter and family, and Bro S. L. Nicholson and family should be addressed at the same place.

Brother D. C. Moomaw is holding a few interesting meetings at Topeco, Va. He expects to organize a class before leaving them. If practicable, he will organize an S. S. C. E. That is right. Every department of work should have its representative. From Topeco, Brother M. goes to Lunenburg, Va.

Yes, yes, with all our heart do we second Brother Talley's motion to have a delegate from each "King's Children" or young people's organization in the district sent to the conference at Hudson. By all means let us have them. See Brother Talley's communication "To the King's Children" in another column.

Too late for this issue we received an "explanation" from Brother Gnagey as to why the minutes have not been published; also why orders taken at Eagle Lake for cards, Sunday school supplies, etc., have not been filled. It was all caused by a delay of his trunk containing "minutes" and "order book." Should any one not receive goods ordered, he will understand the cause and order again.

Dear pastor—will you not until Dec. 1st include the following with your regular announcement every two weeks: "I am requested by our editor to announce that the BRETHREN EVANGELIST will be sent from the date the subscription is received at the office to the end of 1894 for the annual subscription price of \$1.50 cash. If inconvenient for you to see our agent, brother—or sister—you can give your name and money to me and I will forward to the office of publication.

Brother Bashor concluded his revival meetings at Enon last Sunday evening with large attendance and excellent interest. Other engagements prevented their continuation. A longer series will perhaps be held before spring. Ten were baptized and two received by relation. He will take up the regular services in the college chapel next Sunday evening at 7:30 o'clock. His subject will be, "The Right Relation of the Pulpit and Church to the Temperance Question."